Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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POETRY.

The Eclectic Review for September, notices a work recently published in England, entitled "Solitary Hours." It is anonymous. It appears, however, to have been written by a lady, who had published before with some success. Among the pieces quoted from this work by the Eclectic, is the following, of which, in connexion with another to which the Reviewer alluded, he says—"Such poems as these set us critics at defiance, and make us forget our craft."

"IT IS NOT DEATH."

'It is not Death—it is not Death,
From which I shrink with coward fear;
It is, that I must leave behind
All I love here.

'It is not Wealth—it is not Wealth,
That I am loath to leave behind;
Small store to me (yet all I crave)
Hath fate assign'd.

'It is not Fame—it is not Fame,
From which it will be pain to part;
Obscure my lot,—but mine was still
An humble heart.

'It is not Health—it is not Health,
That makes me fain to linger here;
For I have languish'd on in pain
This many a year.

'It is not Hope—it is not Hope,
From which I cannot turn away;
Oh, earthly Hope hath cheated me
This many a day.

'But there are Friends—but there are Friends,
To whom I could not say, "Farewell!"
Without a pang more hard to bear
Than tongue can tell.

'But there's a thought—but there's a thought,
Will arm me with that pang to cope:
Thank God! we shall not part with those
Who have no hope.

'And some are gone—and some are gone,—
Methinks they chide my long delay,—
With whom, it seem'd, my very life
Went half away.

'But we shall meet—but we shall meet,
Where parting tears shall never flow;
And when I think thereon, almost
I long to go.

'The Saviour wept—the Saviour wept
O'er him he lov'd—corrupting clay!—
But then he spake the word, and Death
Gave up his prey!

'A little while—a little while,
And the dark Grave shall yield its trust;
Yea, render every atom up
Of human dust.

'What matters then—what matters then,
Who earliest lays him down to rest?—
Nay, "to depart, and be with Christ,"
Is surely best.'

RELIGIOUS INTELLIGENCE.

Schism in the Episcopal Church.

The following article is from the Philadelphia Recorder, a journal of the Episcopal Church.

The Rev. Henry U. Onderdonk, D. D. has, say some, been elected the Assistant to the Right Rev. Bishop White, as Diocesan of Pennsylvania. Say many, very many, he has not been thus elected. A remonstrance against his consecration has been presented to the Bishops. This remonstrance was designed at first for the Bishops only, (save that a copy was sent to Dr. Onderdonk,) but it has got before the public; and those who presented it have been almost cast out of the pale of Christian charity. There is, therefore, a propriety in defending them; and in order to this, it is necessary first to present it to view.

REMONSTRANCE,

Signed by Ninety Clerical and Lay Delegates.

Right Reverend Sirs,—The undersigned, ministers and members of the Protestant Episcopal Church in the Diocese of Pennsylvania, address you on the present occasion with mingled emotions of hope and fear. Of hope, when they consider you, in your official character, as the appointed guardians of the church of Christ, and the conservators of her peace and purity: of fear, lest the influence of unhappy prejudices, which have been raised against us personally may operate to the disadvantage of the cause which we plead. Nothing short of an imperious sense of duty, looking forward to that account which we have to render to the great Head of his church, could have induced us to present ourselves before you in the attitude of remonstrants. Many and alarming evils appear to us to be hanging over our beloved Zion. The cause of righteousness, and truth, and sacred love, in our estimation, is exposed to imminent peril. We lift our eyes to Heaven in humble supplication: to you, Rt. Rev. Sirs, we address the language of respectful, though earnest entreaty.

You have been requested to consecrate to the high, holy, and responsible office of an Assistant Bishop the Rev. Henry U. Onderdonk, D. D. We have, from the beginning, felt ourselves compelled, by the highest obligations, to oppose the elevation of that reverend gentlemen. On every proper occasion, we have manifested our disapprobation of the proceedings by which he has been presented before you as the Assistant Bishop elect of Pennsylvania: and in the same spirit, and under the same sense of accountability, we now present, for your serious consideration, the following reasons, why, in our opinion, the consecration of the Rev. Dr. Onderdonk, ought not to be consummated.

First. Because we are convinced that the Rev. William Meade, of Virginia, was duly nominated to the office of Assistant Bishop of this diocese, at the special Convention held in this city, in October last, the whole matter of which nomination was referred to the Convention to meet at Harrisburg, and entirely passed over by said Convention.

Secondly. Because improper means were used to prevent the attendance of one Clergyman, at least, at the Convention held in May last, who, if he had been present, would have voted with those that opposed the election of the Rev. Dr. Onderdonk.

Thirdly. Because the Rev. Lucius Carter was denied the privilege of voting in the Convention, at Harrisburg, although he had come with the canonical testimonial, and had been for some weeks, and is now, actually resident in the State.

Fourthly. Because the Convention at Harrisburg refused, previous to the proceedings in relation to the election of an Assistant Bishop to admit into connexion several churches, delegates from which were in attendance; and thus denied to the lay members, representatives of those churches, the privilege of voting on the main question, or on previous questions.

Fifthly. Because several rules of order were disregarded during the proceedings in reference to the election, whereby all opportunity for compromise and conciliation was denied.

Sixthly. Because of the conduct of the majority, in refusing to listen to any overtures for peace.

Seventhly. Because the Convention at Harrisburg had no authority to elect any person the future Bishop of Pennsylvania.

Eighthly. Because a majority of the officiating Presbyters of the diocese did not concur in the election, as required by the second canon of the General Convention.

Ninthly. Because we sincerely believe that the consecration of the Rev. Dr. Onderdonk will be fraught with consequences prejudicial to the peace and prosperity of our church in this diocese.

Tenthly. Because the Rev. Dr. Onderdonk has manifested a spirit, since the Convention at Harrisburg, which forbids us to hope that he will exercise the office of a Bishop to the honor of God, the edifying of his church, or as a wholesome example to the flock of Christ.

In addition to the above, we deem it our duty to state, that many persons, learned in the law, have given it as their deliberate opinion, that the Rev. Dr. Onderdonk has not been legally chosen the Assistant Bishop of this diocese. If a question of this kind should arise, to be decided in a court of justice, however it may eventuate, the consequences cannot be other than such as every friend of the church must deprecate.

Whatever may be the issue of the present remonstrance, we appeal to God for the purity of our motives, and do confidently refer the decision to that tribunal, where every work shall appear in its true character, and receive its appropriate award. May God grant unto you that wisdom, which is profitable to direct in this important crisis. May the church, of which we are members, become as distinguished for its piety and zeal in the cause of Christ, as it is for its scriptural faith and primitive constitution: And may you, respected and Right Reverend Sirs, long live to witness its increasing prosperity.

DOCTRINAL.

Unitarianism in the West.

"*They, that have turned the world upside down, have come hither also.*"

It is our intention to furnish our readers, from time to time, with interesting articles of religious intelligence. We wish to keep them informed of the progress and the prospects of *scriptural* views of Christianity, in our own country and in foreign lands. We always endeavour to obtain statements of this kind that proceed from unsuspected sources, and are supported by unquestionable authorities. On this account we feel a peculiar partiality and preference for the *orthodox* accounts of the spread of Unitarian Christianity. We acknowledge ourselves to be under great obligations to our brethren of that sect for the information already furnished under this head. Our readers, we believe, will unite with us in returning thanks to the editor of the *Western Recorder*, for the following article of intelligence, contained in his paper of Oct. 4. It purports to have been furnished by a correspondent of the American Home Missionary Society in the south-eastern part of Ohio.

"The enemies of evangelical religion in this county are rousing themselves to a most determined opposition. They are combining and uniting their energies. *This is true of the West generally.* I could detail to you a catalogue of facts which would make the heart of every friend of sinners ache. The Unitarian Associations of the east are pouring in their poison upon us. I see in the weekly papers their periodicals and tracts and books offered for distribution. We need tracts, and books, and, above all, the preaching of the gospel, to counteract this influence."

The following judicious remarks on the above article are made by the editor of the Christian Freeman, published at Northampton.

We do not recollect that the striking similarity between the manner in which the Apostles were opposed and denounced in the earliest ages of Christianity, and the methods employed by the orthodox in modern times to prevent the progress of Unitarianism, has ever been the subject of distinct remark. Our readers will readily perceive the resemblance strongly illustrated in the above extract. The clamours of the Jews and heathen against Christianity, and the denunciations of the orthodox against Unitarianism, evince the same ignorance, in most cases wilful, of the system they oppose, the same unblushing misrepresentation, the same bitterness of feeling, amounting almost to personal animosity. The criminality of the parties, however, is entirely unequal. In the earlier ages, the means of becoming acquainted with the evidences and doctrines of the new religion, were, for obvious reasons, imperfect, and ignorance of the system was not always voluntary. But the modern orthodox utters his denunciations in an ignorance which has no excuse, which has no palliation, which can be the result only of obstinate prejudice, and uncompromising bigotry. Christianity, when presented to the mind of a heathen, called upon him to abandon the religion of his fathers and nation, to relinquish his political hopes, and sunder every social and domestic tie which would interfere with his new faith. Hence arose a thousand motives for opposing a religion which struck a death blow to so many national and private associations. But the orthodox can be under no such influences. The only considerations, in any respects parallel, are the predominance of a party, or his own sectarian importance. And this is, perhaps, the secret spring of a great portion of the reviling which is poured upon Unitarians. Among the most virulent denouncers are many, who have no claim to distinction derived from force of talents, or improvement of character; parts of that numberless crowd of common-place beings, who are swept along by the tide of time, whose presence is hardly noticed, and whose absence leaves no blank. The sort of distinction acquired by such means as these, is the highest to which they can aspire, and with it their ambition is satisfied. It is the easiest of all processes to gain a character of zeal for religion, by laying in a plentiful stock of the technical phrases of a party, and using them in season and out of season; to mourn over the declension of piety, and deplore the triumphs of the enemies of the truth. By these means, they easily gain the insect notoriety they covet. But, unfortunately for them, their lamentations soon pass for their precise meaning. And when, as in the above extract, they mourn for the activity of "the enemies of evangelical religion," they are understood merely to mean, that their creed is in danger, their party importance is declining, and the venerable name of orthodox ceasing to confer distinction.

It is, perhaps, happy for them that the candor is extended to them, which they refused to exercise towards others, that they are not judged by the letter of their lamentations. If they were, it appears to us that they would have a fearful account to render, and could not escape the dreadful imputations they are anxious to cast upon others. Let us examine the above extract, stripped of its metaphor, and supposed to be a literal expression of the author's meaning. Unitarians are represented as the "enemies of evangelical religion," and as "pouring in their poison upon" the west. "Evangelical," according to the Dictionary, means, "agreeable to the gospel," "contained in the gospel." These expressions, therefore, must mean, that the doctrines of Unitarianism are not "contained in the gospel," that they are "poison" to the soul." Now, the leading doctrines of Unitarianism are—"The Lord, our God, is one God"—"There is no other God before me"—"To us there is one God, the Father"—"The true worshippers shall worship the Father"—"Jesus is the Christ, the Son of God"—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent"—"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life"—"God sent his Son into the world, not to condemn the world, but that the world through him might be saved"—"The hour is coming, in which, all that are in the grave shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation"—"I am the resurrection and the life; if a man believe in me, though he were dead, yet shall he live"—"Christ hath abolished death and brought life and immortality to light by the gospel."

Such are some of the principal doctrines which are enforced in Unitarian "periodicals, tracts and books," and which the writer quoted above calls "poison," and which he says are not "contained in the gospel," and "would make the heart of every friend of sinners ache." They are contained in the gospel which Unitarians receive, and if the orthodox cannot find these expressions in their own Bibles, if they do regard them as poison, they are, indeed, proper objects of deep commisseration. If their "gospel" do contain them, what shall we think of their professions of zeal for the gospel, when they revile and denounce those who are laboring to extend the influence of those great truths? Shall their conduct be regarded as a concern for Christianity, or zeal for their own sect?

Religious Creeds.

In our last we gave part of "A Letter to the Trinitarian Congregational Church in Waltham," on the subject of the *Creed* of that church. The following is a continuation of the letter, which will be concluded next week.

'Art. V. We believe that Adam was created holy, and constituted the representative of his posterity, and that, in consequence of his fall, all his descendants are dead in trespasses and sins, and until renewed by the Holy Spirit, possess the carnal mind, which is enmity against God.'

In this article you profess to believe that all Adam's posterity fell with him; that his guilt is imputed to them, so that every infant at birth is actually dead in trespasses and sins; not indeed in sins of his own committing, but in the trespasses and sins of Adam, so that every infant, from the moment of its birth, until renewed, possesses a nature wholly at enmity with God; that he is utterly incapable of doing any thing to free himself of this natural enmity against God; that because he possesses such a nature, he is under the wrath of God; and should he die in an unrenewed state, he must be condemned, even without having been guilty of a single actual transgression, to eternal torments in hell!

A belief in this article implies, that you think the soul of the infant comes from the hands of the God of all holiness, with a nature, given to it by him, wholly at enmity with all purity and holiness; and that for having received this nature from the hands of its Maker, it stands condemned by this God of all holiness and justice to eternal punishment. And you, also, think that every action, performed by an unrenewed person, according to the dictates of that nature which God has given, is a sin before that God, and consequently subjectsthe person to endless torments! Comfortable doctrine!

'Art. VI. We believe, that the Son of God, by his suffering and death, has made a proper and adequate atonement for sin, and whoever will, may be saved; yet, that such is the aversion of man to the terms of salvation, that, without the special influences of the Holy Spirit, all men refuse to comply with them. We believe, therefore, that the Spirit of God is necessary to renew their hearts, and thus to make them willing to comply with the terms of salvation.'

The purport of this article is, that you believe God the Son, who is eternal, self-existent, and unchangeable, was put to the ignominious death of the cross by the creatures he had formed, and who were dependent on him for preservation; and that, by his sufferings and death, he fully appeased the anger of the eternal, self-existent, and unchangeable persons, the Father, the Son, and the Holy Spirit, who were offended with sinful creatures; so that salvation is freely offered to all upon certain terms; and all who feel disposed to comply with the prescribed conditions, may be saved. Yet you believe the terms on which salvation is offered, are such, that no individual of the human race will or can comply with them, on account of the perverse nature received at the hands of God, unless compelled so to do by the special or miraculous interposition of the eternal, self-existent, and unchangeable being, the Holy Ghost, whose interposition is absolutely necessary to make man willing to be saved.

A belief in this article implies, that you think dependent creatures put to death the eternal God, the Son, who is the preserver of the universe; that salvation is offered to all, but on terms with which men cannot comply; that they can make no exertions towards complying, until they are the subjects of the miraculous interposition of the Holy Ghost; that they cannot even offer an acceptable prayer to their Heavenly Father for his assistance, until renewed; and consequently that they have nothing to do in relation to their salvation, but wait patiently for the special operations of the spirit of God.

'Art. VII. We believe, that those whose hearts the Holy Spirit inclines to receive the Lord Jesus Christ were chosen in him before the foundation of the world, that they should be holy, being predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; and that they are saved, not by works of righteousness which they have done, but by the grace of God.'

If I mistake not, the purport of this article is, that God, before he created the world, determined that salvation should be freely offered to all men, on certain terms; but that the terms should be such that no individual of the human race should have ability to comply with them, unless compelled by the miraculous interposition of the Holy Ghost; and that he should exert his influence in behalf, not of the whole human family, but of a certain part only.

A belief in this article implies, that you think a certain portion of mankind were elected before the foundation of the world to eternal happiness, without any reference to their future characters, and that all the rest were predestinated before the foundation of the world to condemnation, and will be condemned to endless torments, for having received at the hands of their Maker a nature wholly at enmity with him, and for not having been the subjects of a saving change, when God himself foreordained that they never should be subjects of such change!

'Art. VIII. We believe, that those who are the subjects of a saving change, not only perceive that the law of God, by which they stand condemned, is good, but that they in heart approve it, both with respect to its precept and penalty; that they view the Saviour to be precious, not merely because they hope by him to escape the punishment of their sins, but because he is in his own nature lovely; that they love God, not only for his favors to them, but on account of the intrinsic excellence of his character; that without knowing his purposes concerning them, they submit unconditionally to his will, rejoicing that they are in his hands, and at his sovereign disposal for time and eternity.'

This article means, that all who are favored with the miraculous influences of the Holy Ghost, so love God, and are so desirous of promoting his glory, that they are perfectly willing all their expectations of future happiness should be disappointed; that although they believe themselves of the favored number predestined to salvation before the foundation of the world, yet they feel perfectly willing to find themselves mistaken in this respect; feel perfectly willing to be damned to all eternity, if it would promote God's glory; and they think they could praise God for his goodness to them as freely from the depths of hell, as amid the joys of heaven; and they sincerely rejoice that they are in the hands of a Being who has predestined a certain number to endless happiness, and a certain number to endless misery, not knowing into which they may fall!

A practical belief in this article implies, that you yourselves feel at this moment as willing to be damned as to be saved, if it would promote the glory of God! Can you say in sincerity and truth, that you possess this feeling?

'Art. IX. We believe that the Lord Jesus Christ has engaged to keep from final apostasy, and to preserve to his heavenly kingdom, all who have fled to him for refuge.'

The purport of this article is, that all who have been renewed, or have been the subjects of the miraculous interposition of the Holy Ghost, are, from the moment of their change, perfectly sure of salvation; that the eternal God, the Son, has engaged to preserve them safe through all temptations and trials, and finally receive them to glory in his kingdom, so that no conduct of theirs can prevent their salvation.

A belief in this article implies that you think, as men in their natural, unrenewed state can do nothing to save themselves from their sinful nature, and the endless punishment to which it subjects them; so now that they are renewed, they have no need of exerting themselves to make their calling and election sure. As before their being renewed, they could do nothing more for themselves than the corpse in the grave; so now they are renewed, it is as impossible any conduct of theirs should prevent their being saved, as it is that God should lie; and consequently that their own conduct has nothing to do with their salvation or condemnation!

I have here stated nothing more nor less than what appears to be the true import of your article; and now permit me to ask, what will be the effect upon the lives and conduct of men of reducing to practice a belief in this demoralizing doctrine?

'Art. X. We believethat any number of believers duly associated by a covenant for the observance of the ordinances and institutions of religion, and for the spiritual edification of one another, constitute a Christian church, and that none have a right of admission to it, but those who give credible evidence of that holiness which is wrought by the renewing grace of God; and that none but members of the visible church, in regular standing, have a right to partake of the Lord's supper.'

In this article you profess to believe, that any number of men calling themselves Christians, when associated by a covenant, constitute a church of Christ. Now if such an associated body of men be a church of Christ, they must of course be under his authority; and all their rights and privileges must be derived from him. You believe then that a number of Christians, associated by a covenant, are authorized by Christ to say who may be admitted to communion, and on what evidence; to say who have a right to be called by the name and to enjoy the privileges of Christians; and that none, but such as may deemed worthy of being admitted to church fellowship, have any right to join in commemorating the dying love of their beloved Saviour!

A belief in this article implies, that you think yourselves, who are associated by a covenant, are authorized by Christ to say

who are Christians, and who are not; who may be admitted to the joys of heaven, and who must be sentenced to the miseries of hell. It implies that you think you have a right, derived from Christ, to denounce, as not being Christians, any man or body of men who do not furnish what you are pleased to call credible evidence of being renewed; or, in other words, who are unwilling to sign your articles and covenant, or those of a similar import.

[*Concluded next week.*]

CHRISTIAN REGISTER.

BOSTON, SATURDAY, NOVEMBER 3, 1827.

Heresy and Schism in the Episcopal Church.

In spite of that particular petition of the Liturgy,

"From all false doctrine, heresy, and schism,

"*Good Lord, deliver us,*"

which the rubric tells us is "to be sung or said upon Sundays, Wednesdays, and Fridays," it has long been shrewdly suspected by the *dissenters*, that not only is the *Church* radically corrupted by *false doctrine* and *heresy*, but that she is not unfrequently troubled and torn by the agitations of *schism*. Contrasted with the turbulence and uproar of the fanatical sects, the Church may appear to some to enjoy an imperturbable quiet, and a clerical torpor. But those who know any thing about human nature and human institutions, will make all due allowance for the intrinsic infirmities of each, and will not be surprised to see divisions in a diocese and heresies in a conclave. If there be any distinction between free-will and fate, human ability and impotence, between the dogmas of the Genevan Reformer and the tenets of the Remonstrants—if black be not white, and right wrong—then, surely, one portion of the Protestant Episcopal Church, both in this country and in the mother-land, have lapsed into heresy, and embrace and avow erroneous and dangerous doctrines.

"Non nostrum inter vos tantas componere lites."

We will not venture upon the somewhat difficult and thankless task of determining which of the two sects that divide the Church, the Arminian or the Calvinistic, has the right on its side in the controversy about the meaning of the articles. We think, however, we may assert, without danger or presumption, that *both* parties cannot be in the right. If the Calvinistic party give the correct interpretation, then surely the Arminian party, in the eye of the church, are heretics, just as much as the Unitarians are. On the other hand, if the Arminians are successful in twisting these very pliant and convenient articles to favor their sentiments, then it is equally true, that the Calvinists have introduced into the church false and pernicious doctrines.

In view of these and similar facts, the pretensions to unity of doctrine and harmony of belief and action, set up by the Episcopal clergy in this country and in England, have always appeared to us supremely ridiculous. We have often smiled, when we have heard their youthful deacons and neophytes haranguing about the peacefulness of the church, and the uniformity and consistency of its creed, (not to mention "*our* excellent Liturgy," that inexhaustible topic of eulogium,) and have been tempted to advise them to tarry till their beards were grown, and then they might discover, that under this even surface of forms and discipline were rankling the seeds of dissent and disunion—that this exterior quiet was but the verdure over the volcano. Attempts have been made, even in the city of the Puritans, to *episcopize* its inhabitants by such representations; and we have been gravely exhorted to flee for refuge to the church, if we would escape the miseries of religious dissension. Our answer has always been—Return ye; heal your own breaches; determine the meaning of your creeds and articles; produce a uniformity among yourselves, before you presume to condemn the variations of doctrine in the Congregational Church, or drive into your fold the descendants of those whom your mother-church cruelly persecuted and drove into the wilderness. We have looked to the example, and have invoked the spirit, of the venerable Mayhew, and have felt ourselves safe against the encroachments of episcopal jurisdiction.

We have been led to make these remarks by some circumstances which have recently occurred in the diocese of Pennsylvania.—That large and important diocese, for two or three years past, has been completely rent in twain by what appears to us an irreparable *schism*. This schism originated in what the church would denominate *heresy*—that is, a sincere and conscientious difference of religious opinions. This diocese like other portions of the church, contains Arminians and Calvinists, High Churchmen and Evangelicals, who are accustomed to regard each other with no very friendly feelings. The high churchmen, the venerable Bishop White and his friends, are great sticklers for the forms and discipline of the church, but are liberal in the construction of the articles. The Evangelicals, Bedell and his party, are said to be impatient of episcopal discipline, to sympathize with their Calvinistic brethren out of the church, to mingle religious services, and to open their pulpits to them, and even to favor the injurious and uncanonical practice of extemporaneous prayers. The two sects being about equally divided, and the time having arrived when the age and increasing infirmities of Bishop White called for an assistant in the Episcopate, each party, of course, was anxious that he should be taken from their ranks. Very zealous, and, if opponents may be believed, very unfair means, were used on both sides to obtain a majority in the convention of clerical and lay delegates, that was called to choose the Assistant Bishop. We have now lying on our table five several pamphlets, published at Philadelphia in April and May of the present year, containing from 19 to 55 pages each, in which this ecclesiastical controversy is carried on with no small degree of virulence and animosity, in a manner very edifying to the observing *Dissenters*, and calculated to give them a very favorable opinion of the unity and harmony of the church. The pamphlets appear under the very appropriate titles of "Plain Truth," "Plain Truth, Jr." and "Plain Fact." It happens, however, very unfortunately, that "Plain Truth" and "Plain Fact" are on opposite sides. It would be a tedious and dull business, both for ourselves and our readers, should we attempt a detail of the wrangling and jarring of these schismatic churchmen. In spite of all that the evangelicals could do or write, the Bishop's party triumphed at the ecclesiastical convention held at Harrisburgh, by choosing the Rev. Mr. Onderdonk for Assistant Bishop.

Notwithstanding this choice, the minority have manifested no disposition to succumb, and have even presented a remonstrance to the board of Bishops signed by ninety clerical and lay delegates, in which they strongly protest against the consecration of the Bishop elect. This remonstrance we have placed on our first page. The Bishops, however, have assembled, and have proceeded to consecrate him. It remains to be seen, whether the defeated Evangelicals will quietly submit to his co-ordinate jurisdiction, and episcopal inspection of their errors in doctrine and irregularities in discipline, or whether they will proceed a step further, declare themselves independent, and elect a diocesan of their own. Believing, as we do, that the Congregational form of church government is the most equal, scriptural, and republican, we feel no sympathy for the upholders of the episcopate. We venerate, as all must, the character of the excellent Bishop White—and we lament that any thing should disturb the evening of his days. We unite with him and with his friends, in their abhorrence of the Calvinistic dogmas—and we would recommend to the mild, liberal, rational, part of the Church, as the surest means of extending its bounds, to reform their liturgy and articles, to expunge every thing sectarian and unscriptural from their creeds, and to bring back their faith and worship to the simplicity of the apostolic times. When a churchman talks of heresy and schism in the Congregational Church, let him look at the diocese of Pennsylvania, blush, and be silent.

Boston Female Asylum.

The twenty-seventh anniversary of this valuable Institution was celebrated on Friday of the last week, and a discourse was delivered by Rev. Mr. Young, from Matthew xiv. 8.—*She hath done what she could.* The subject of the discourse was *Female Ability.* By an appeal to fact and argument, the preacher endeavored to convince his audience, constituted, as it usually is, of females, that the sphere of their influence was wide, and their means and opportunities of usefulness uncommonly great. By relating what *had* been done by individuals of their sex in the departments of *intellect*, *religion*, and *humanity*, he left them to infer what *might* be done and what *ought* to be done by themselves.

We have seen the last remarks of "Hollis." He has a right to make his own inferences; but they do not change our views of the incorrectness and injustice of his statement. Any further denials therefore seems to be quite uncalled for.

Princeton Theological Seminary. The semi-annual examination of the Theological Seminary at Princeton, N. J. took place on the 20th of Sept. We understand that *fourteen* young gentlemen, "received the certificate of the Institution, as having passed successively through the prescribed course."

Unitarian Periodicals. We lately mentioned the names of several Unitarian Periodical publications in England and Scotland. In that list we included the Monthly Repository and Christian Reformer, published in London, the Christian Reflector, at Liverpool, and the Pioneer, at Glasgow. To these we now add the Christian Advocate, published at Alnwick, and the Christian Moderator, published in London. This last named publication treats largely of Jewish affairs.

The English Unitarians have no religious newspapers, and controversies are carried on wholly by means of Monthly Magazines

Moravian Missionaries. A noticeable characteristic of the Moravian Missionaries, is their *union of effort.* This is one important means of whatever success may have attended their labors. No one enters their service but by voluntary engagement, and hence every one is expected readily to sacrifice his private wishes and personal convenience, to what may be considered the interests of the fraternity.

Another characteristic of this sect is their *perseverance.* The ill-success which attended their early efforts, was enough to have shaken the constancy of any but the most determined and persevering minds.

To these traits may be added their strong *faith* and unwavering *trust in God.* These are not, properly speaking, peculiarities; as they exist, in various degrees, among all Christians. But as they appear to operate with greater power in the minds of this sect, than in those of most other Christians, they may be properly named among their distinguishing traits.

Overlooking some errors in judgment, and some fanatical opinions and practices, we shall find in this amiable and disinterested class of men much to admire, and much that is worthy of imitation.

African Repository. The Colonization Society are about to establish a monthly Journal, to be entitled the "African Repository." Some valuable and encouraging intelligence has been lately received from the colony at Liberia, the substance of which it is expected will be published in a few days, in the "Repository."

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Letters to a Minister on Revivals.

Letter III.

Dear Sir,—In my second letter I mentioned one thing relating to revivals, about which there has seemed to be misapprehensions. I shall now mention what I regard as misapprehensions in some minds as to the *causes* of revivals. Some speak of revivals and conversions as the work of the Lord in a sense which implies that they are the effects of miraculous agency. Others speak of them as the mere effect of human contrivance and fanatical exertions, independent of the agency of the Divine Spirit. In each of these cases I think there is error. The revivals and conversions which occurred under the ministry of our Lord and his apostles, were, I conceive, in no other sense the effects of miraculous agency than this,—the miracles which they wrought on the bodies of men were adapted to awaken attention, and to impress the minds of their hearers with a belief, that the preaching of those persons was of divine authority—in other words, that they were commissioned and sent by God, and that, therefore, their messages ought to be received as divine truth. In this sense the history of those miracles, when properly represented with the doctrines and precepts of Christ, may, to this day, be the occasion of revivals and conversions. But in no other sense do I regard revivals as the effect of miraculous agency. The change in the sinner's mind, when he becomes reconciled to God, is neither to be regarded as miraculous, nor as independent of divine agency. As in all the productions of the natural world, so in the moral, God works by means—and among these means is human agency. The production of a crop of wheat may be spoken of as an effect produced by the husbandman, or by the *means* he employed in a favorable season, or by the *fertility* of the earth, or by God who gave the increase. For all these were necessary to the result. So the conversion of a sinner is in the Bible sometimes ascribed to a preacher, sometimes to the gospel or word preached, sometimes to the sinner's voluntary choice or exertion, and sometimes to the Lord, "who worketh in us to will and to do of his own good pleasure." Thus it is said, in the account of the revival at Jerusalem, "The Lord added to the church daily such as should be saved." The word of God is a natural means for producing saving effects on the human mind; yet it is the power or Spirit of God which gives effect to means both in the natural world and in the moral world. Accordingly we should acknowledge the hand of God in every good and in every perfect gift. Christ said, "My words, they are spirit and they are life." Hence, when a sinner, by the influence of Christ's words, or any divine truth, is restrained from sin, or turned from sin unto God, he may properly be said to have acted under the influence of the Holy Spirit.

Sometimes revivals have been occasioned by remarkable or alarming dispensations of Providence. A remarkable death of one person may have caused an attention to religion in the surviving members of the family, and perhaps the conversion of several of them. Then, by the power of sympathy, the attention may be spread through an extensive circle of relatives, friends and neighbors, who may be convinced of the danger of living in sin, and become reconciled unto God. Should we not, sir, rejoice in such happy results, and ascribe them to the goodness of the Lord?

In regard to revivals produced by preaching, I may further remark—some people seem to imagine that revivals occur only as the effect of preaching the peculiarities of Calvinism. But whether this opinion be entertained by a Calvinist or by some of his opponents, nothing can be more incorrect in point of fact. Examine the sermons of our Lord and his Apostles, particularly those which are recorded as connected with revivals; and you will seek in vain in them for the peculiarities of Calvinism or of Trinitarianism. Besides, as to the revivals in our country, which have occurred within thirty years, I believe it will be found, that at least half of them have occurred under the preaching of the Methodists, Free-Will Baptists and the Christians, all of whom dissent entirely from the distinguishing tenets of Calvin,—and the latter sect also from Trinitarianism. I know very well that some Calvinists, so called, have been jealous as to the genuineness of revivals and conversions, under the preaching of dissenters from their creed. But this may have arisen solely from prejudice; and perhaps a similar prejudice is to be found on the other side. I may add, as what I am confident is true, that revivals under Calvinistic or Hopkinsian preachers, have been begun and carried on with very little of any thing of their peculiar sentiments. The doctrines and precepts of the gospel, concerning which there is but little diversity of opinion among the several sects, are, in my opinion, better adapted to promote genuine revivals of religion than the distinguishing dogmas of either sect. It must, I think, be so, if Jesus and his apostles understood the best method of persuading sinners to become reconciled unto God.

There is perhaps much more in the *manner*, in which Divine truths are communicated, than is generally supposed, as to the effects that will be produced. If a minister has no desire to see his careless hearers awaken from their guilty slumbers, or to see the impenitent converted, he may probably preach all his days without producing any such effect—yes, without producing any saving effect,—and especially so if he is known to ridicule a serious concern for the soul, to reproach those who wish to produce such an effect. If a minister would succeed in beseeching sinners to become reconciled unto God, he should ardently desire their reconciliation, and evince this desire in his prayers, and by an earnest and solemn manner of addressing them,—by showing the necessity of reformation, the nature of the duty, and the motives to obedience. If he is thus faithful in his preaching, and does not contradict his preaching by his practice, he may reasonably hope to see happy fruits of his labors. But not even on these conditions without the blessing and influence of God. For it is he who "giveth the increase."

It is much to be regretted, that imprudence, extravagance, bigotry or censoriousness, should ever accompany religious excitements. But when these things do occur on such occasions, they are, perhaps, generally to be imputed to the indiscretion, or inexperience, or want of candor, on the part of ministers. It should, however, be understood that imprudence, extravagance, bigotry and censoriousness are not confined to seasons of revival, nor to men who favor such occurrences. Those who are very forward to accuse others of bigotry and censoriousness, are perhaps generally guilty of the very evils which they impute to their brethren. I cannot think that it evinces a great share either of wisdom or candor, for men who have had little if any personal acquaintance with revivals, to censure every thing which bears that name. Men who wish to see candor in others, should give examples of the virtue they recommend.

There are some who appear to think, that, if they can tell by what human means a revival is effected, they may safely deny the agency of God in the affair. But, to be consistent, they should cease to pray for their daily bread, or to give thanks for the favor after they have ascertained the means used by the husbandman to raise a crop of wheat, and what is done by the miller and baker to make the wheat into bread. Besides, if a minister knows by what means the careless and irreligious of his flock may be awakened to a proper sense of their danger and their duty; on what rational and scriptural principle can he neglect to use those means? I confess I do not see, except the means be of the nature of doing evil that good may come; or unless the minister believes that the object of Christ's mission was, to save men *in* their sins, and not to save them *from* their sins.

In regard to revivals, I have still another remark to make. I think that both their *necessity* and their *desirableness*, in the present age, have resulted from defects in education. If the power of Christian education had been understood, and the proper means duly applied in past ages, I believe that the necessity of general or unusual religious excitement, at the present time, would have been superseded When children shall uniformly be trained up in the way they should go, or brought up in the nurture and admonition of the Lord, they will be Christians so early and so generally that adult conversions will be rare,—and such religious excitements as are now sometimes witnessed will be unknown in Christian lands. Something more, however, than dedicating children in baptism will be done for their spiritual good. They will, from their infancy, be "fed with the sincere milk of the word," or such religious truths as they may be able to understand; and they will have daily before them examples of piety and benevolence. Then, in consequence of the faithful exertions of parents, of ministers, and of churches, and by the blessing of God accompanying such labors, children will grow up Christians, and church members, not in name only, but in *temper* and *practice.* How happy must be the day when children shall grow up disciples of Jesus Christ.

I may be under a mistake in my conjectures, but I have a strong hope that, in a future day, the ideas which have now been suggested will be found correct; and that unusual religious excitements will be superseded by the *constant* and *general prevalence* of that love which is the fulfilling of the law. That children, from their infancy, have appetites and passions which expose them to go astray, is to me unquestionable. But it does not hence follow, that there are no means by which these appetites and passions may be regulated and subjected to the law of love, and by which, too, pious and benevolent principles and dispositions may be implanted, that shall grow by culture as the children advance in age, till they arrive to "the stature of perfect men in Christ Jesus."

No one, I hope, will so misunderstand me as to suppose, that I think the power of education will be such as to supersede the agency of God in the formation of a good heart or a good character. My hopes of such happy results, from a more perfect Christian education, are based on a firm belief that God will not withhold his spirit and blessing to give effect to proper means, when faithfully applied in reliance on his goodness. If it has already appeared that by a faithful Quaker education, the appetites and passions of children may be so far regulated, that they shall grow up mild, forbearing and beneficent beings, compared with the children who grow up under the influence of ungodly, boisterous and vindictive parents; what that is good may not be expected from the improvements which shall yet be made in the science of religious education!

Yours, with great respect,

Clement.

For the Christian Register.

Mr. Editor,—

I have read, with unaffected astonishment, a letter from your correspondent in the city of New-York, published in the Register of 27th Oct. giving an account of the doings at the late meetings of the "Board of Commissioners for Foreign Missions." Having attended those meetings, listened attentively to the proceedings and being of opinion that your correspondent has deviated widely from a candid relation of facts, I deem it my duty to disabuse the minds of your readers on this subject. If the communication was from a person calling himself a religious man, it must have been written under great prejudices, for however greatly he might differ in opinion from the persons who took active parts in the meetings at New-York, one who was under the influence of religion on his own heart could not, I think, but be deeply impressed with the decorum, sincerity, and solemnity which appeared to prevail in those large assemblies of professed Christians.

Dr. Bates's sermon is mentioned contemptuously. Now, this gentleman is well known in this neighborhood, and it is sufficient to state that the discourse, in composition and delivery, was worthy of the respectable reputation he enjoys. He was called upon unexpectedly to address an immense audience convened to hear another preacher.—Under these embarrassing circumstances he acquitted himself remarkably well. The other services are not mentioned. Did your correspondent hear the prayer, by Dr. Miller? Full of prejudices against this gentleman whom I did not personally know, I joined in the prayer, which appeared to be remarkable for its appropriateness, fervor, and pathos.

Your correspondent describes at length the services at the Brick church on the 11th Oct. when extracts from the annual report of the Board of Commissioners were read, and addresses made. This meeting, like the succeeding one, was large, and said to be composed of respectable and religious persons from the various congregations in the city, together with distinguished clergymen and laymen, from various parts of the Union, assembled to attend the various meetings recently held in New-York. I saw no attempt at display or mere effect in any of the services. To my mind, they seemed highly interesting, and calculated to excite the sensibility, interest the feelings, and touch the hearts, of Christians of whatever name or denomination. Instead of the secretary's skilfully selecting passages from the report to serve as foundations of the speeches to be made by those enlisted for the service, as your correspondent insinuates, it was apparent, I thought, that the speakers ingeniously availed themselves of topics previously alluded to in their eloquent extemporaneous addresses.

Your correspondent sneeringly remarks, "next rose the Rev. Mr. King, to tell his experience in Palestine." He accuses this accomplished missionary of falsehood for declaring that he arose to address the assembly without preparation, and avers that his communications amounted to all but nothing! Mr. King evidently meant that he had not prepared a systematic address, and he appeared before the audience, I thought, to relate what occurred to him at the moment, of the interesting events he had met during his long absence. With modesty and simplicity he narrated his travels, labors, dangers, conversations, preaching, &c. The simple fact of an educated, sensible, and religious fellow-citizen, after a seven years' absence, rising to recount his adventures in the Holy Land, amidst the hallowed places where our Saviour and his apostles lived, taught, and suffered, disarmed my prejudices, awakened my sympathies, and powerfully impressed

my mind. There was eloquence in the simple facts related; and I envy not the state of that man's mind or heart, who, being a professed Christian, could listen to the narration with sectarian or bitter feelings, especially if he were a minister of the cross.

Your correspondent characterizes the eloquent address of W. Maxwell, Esq. "as a boyish attempt at ornament and display," although he is said to have spoken fluently, not ungracefully, and quite to the purpose. The address was evidently, and wholly, an extemporaneous effusion in beautiful and powerful language, and delivered earnestly and with great effect.

Your correspondent says, he left the meeting with deep and sad emotions, that such plans and resources, such devoted and *honest zeal* should be leagued to advance, not the missionary cause in any enlightened view of it, but the triumph of the religion of Calvin. On this passage I have two remarks to make. How could he speak of *honest* zeal, after accusing Mr. King of falsehood and otherwise intimating that management was so apparent in the services? And I do not recollect that in the extracts from the report, or either of the addresses, any allusion was made to the peculiarities of Calvinism. It was a meeting conducted in the spirit of Christianity, in an enlarged sense, so far as I had the capacity or heart to recognize it.

The concluding part of your correspondent's letter is upon Dr. Beecher's sermon before the Board of Commissioners. He speaks of it as lashing all who differed from him in opinion, as being very trite, as possessing no learning, beauty or eloquence, as characterized with the sagacity of a blood hound, &c.! This discourse is to be published, and the public will form their judgment of it. It was bold and severe in sentiment, and pronounced in a homely but energetic style of oratory. A Unitarian might naturally enough be displeased with much of it, but I know not why a candid and upright man should be unwilling to award such a performance the credit of great ability both in matter and manner. I can find no apology, either in scripture or Chesterfield, for the tone or temper of your correspondent. If the cause of the writer is to be promoted by such misrepresentations, I would have no part or lot in the matter. L. T.

Mr. Editor,—

Being in the city of New-York on the last Sabbath in September, I walked out early in the morning to the House of Reformation, having several times before visited that interesting Institution, and feeling a strong desire to pass a sabbath there. I was received by Mr. Hart, the able superintendent, in that cordial and friendly manner in which he is ever ready to meet those who regard the establishment with favor.

The buildings, yard, garden, &c. all exhibited much order and perfection, and are in every way honorable to the Institution; but as the public have been favored through the newspapers and reports with much information on these subjects, my object is merely to glance at what I saw during the day.

At nine o'clock, the boys, 132 in number, dressed in white pantaloons, with mixed sattinet round jackets, entered the school-room, which is very spacious, and, under the care of monitors, were all employed for one hour in reading the scriptures. At ten o'clock, in regular order and single file, they marched to the chapel, which is in the house occupied by the females, and in a very orderly manner were seated on the lower floor, while the females went into the gallery, which is so situated as not to allow the boys to see them, while entering or present in the capel. The chapel is large, and has seats provided for persons who wish to attend the services, and also for the directors, who are often present, one or more, every sabbath. The services are peculiarly adapted to the inmates of this praiseworthy Institution, who appeared very solemn, and conducted with a seriousness and propriety not often equalled in places of worship. The singing was conducted by the inmates; all of them being furnished with a small book of hymns, used in sabbath schools, and of a suitable character for young minds; and never shall I forget the impression they made on my mind, when, as one, they all rose, (160 in number) and sung the hymn beginning "Happy the child whose early years." The time, the order, and solemnity of this service cannot easily be expressed to do justice to the Institution. In prayer all stood erect, with eyes closed, and hands folded or clasped behind; and not a solitary instance of improper conduct, or departure from this custom, was observed either part of the day. After the services were closed, the girls first retired, then the boys; and all seemed done with so much ease, system, and cheerfulness, as fully to evince the peculiar talents of Mr. Hart for his important situation. "Order is Heaven's first law," and in no place did I ever witness its more perfect observance, than in the House of Reformation at New-York. Soon after the morning exercises, the inmates assembled in the dining-room, and after grace by Mr. Hart, they partook of salt fish and bread, with beer; which is the judicious arrangement for the sabbath, so as not to detain any from public worship, as the cooking is all done by the respective inmates of the male and female departments.

During the intermission I visited the female part of the Institution, which contains 27, and is under the care of two matrons of much respectability, and piously devoted to the temporal and spiritual good of these unfortunate girls. Here the same perfection of discipline, good order, neatness, and judicious management were evident as in the other house. Though containing a smaller number of inmates, it is, if possible, more interesting than the boys' department, as I here saw girls (from 9 to 18 years old) who, if not reformed, may do more to corrupt and ruin others than the other sex; and if, by the divine blessing, they become good and respectable, it is to be hoped will, in like measure, be useful in life, and an ornament to the female character. After the afternoon services in the chapel, dinner is prepared as on other days, at which being present, the same harmony and system prevails as in all other parts; as nothing is done within the walls of this juvenile Institution, but what is calculated to make good impressions on minds not trained to discipline till brought hither.

No person, I think, can visit this Institution without being impressed with its great usefulness and importance. It very naturally turns the mind of a citizen of Boston to the similar Institution lately established in this city, which we are happy to know is under the management of the present excellent superintendant, in a flourishing condition, and furnishes the best promise of becoming an honor and blessing to the city. We cannot but express the hope, that, at the ensuing session of our Legislature, it will be taken under the superintending and fostering care of the State, and that provision will be made, as in the Institution at New-York, for the discipline and instruction of girls who are growing up in idleness and ignorance, and amidst exposures to the most corrupting temptations. It is our earnest wish and prayer, that the reflecting and benevolent may give an increased attention to the moral exposures and wants of the rising generation, and that the best blessings of Heaven may be the reward of their good deeds.

G.

For the Christian Register.

Mr. Editor—

In the way of my duty, I visited, the other day, a family afflicted with sickness, while the healthy members of the family, who had been accustomed, the greater part of their lives, to hear Calvinistic preaching, were assembled around me; we endeavored to test, by scripture and reason, which system was most probably true, this, or that of Unitarianism or Universalism. A young lady of this family, who has long been an exemplary professor of religion, and a sincere inquirer after truth, replied, at the close of our discussions, that a practical conformity to the Unitarian system was, to use her own phraseology, "the hardest way to get to heaven."

Reader, this is the confession of thousands who have become thoroughly acquainted with our system; and yet how often are we unjustly accused of crying, peace, peace, where there is no peace!

A Country Clergyman.

Installation.

On Wednesday last the Rev. Lemuel Capen was installed Pastor of the First Congregational Society at South Boston. The Introductory Prayer and Reading of the Scriptures was by the Rev. Dr. Gray, of Roxbury; the Sermon by the Rev. Mr. Whitney, of Quincy, from Philippians i. 17, "Knowing that I am set for the defence of the gospel;" the Installing Prayer was by the Rev. Dr. Richmond, of Dorchester; the Charge by the Rev. Dr. Porter, of Roxbury; the Right Hand of Fellowship by the Rev. Dr. Harris, of Dorchester; and the Concluding Prayer by the Rev. Mr. Pierpont, of Boston.

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for the christian register.

Ordination at Brookfield.

On Wednesday, Oct. 31, Mr. George B. Noyes, from the Theological School in Cambridge, and late a tutor in Harvard University, was ordained as minister of the Congregational Church, and Society in South-Brookfield, form which the Rev. Mr. Stone was, a few months ago, dismissed. The services were as follows:—Introductory Prayer and selections from the Scriptures, by Mr. Allen, of Northborough; Sermon by Mr. Ware, of Boston, from Titus, ii, 1; Ordaining Prayer by Dr. Andrews, of Newburyport; Charge by Dr. Thayer, of Lancaster; Right Hand of Fellowship by Mr. Barrett, of Boston; Concluding Prayer by Mr. Hall, of Northampton.

The excellent performances were listened to with great satisfaction, by a large audience, and all the transactions of the day were marked by perfect harmony and a truly Christian spirit. Though it was a subject of regret, with many, that one so well qualified, as the translator of Job, to advance the interests of theological literature, had been withdrawn from the University, yet it was gratifying to all that Mr. Noyes was able to enter upon the work of the ministry in Brookfield with so good a promise of usefulness.

In the evening a sermon was delivered by Mr. Walker of Charlestown from Acts x. 1, 2. The subject was, Ch i tian conversion, and it was discussed with the force of argument and impressiveness of manner, which distinguish the preacher.

SUMMARY.

Population and Habitable Earth. The whole extent of land on the globe, in distinction from water, is estimated at something less than 50 millions of square miles. Large tracts of this extent are however irreclaimable deserts, or are uninhabitable, on account of the severity of climate. Malte Brun, one of the latest and best of geographers, calculated the population of the earth at 660,000,000, and in this estimate sets down 150,000,000 as the probable population of China.

It is estimated, that if the ratio of increase in population should continue the same that it has for 2327 years past, it would in the year A. D. 3000 amount to 3,553,440,000, which would be equal to 89 inhabitants to every square mile.—The population of Massachusetts in 1820, was 72 to every square mile. The population of France is 146, and of Ireland 203 to every square mile.

Though the United States are doubling their population once in 25 years, yet many countries once flourishing are now comparatively desolate. Egypt 3000 years ago had 8 millions of inhabitants, but now it has probably only about 2,500,000. One thousand years before the Christian era Ninevah, the capital of Assyria, had its 600,000 accomplished and luxurious inhabitants; now the whole of Assyria contains only about 100,000 wretched beings who subsist chiefly on plunder. The course of population in Holland and Norway is considered, at this time, to be retrograde. The rate of increase in France, from 1791 to 1820 would scarcely double her population in 300 years.

The remarks on our last page, on the Dress of Children, are worthy the attention of a great many unthinking parents, who unwisely and blamably sacrifice the comfort of their children to the slavish and whimsical demands of fashion.

Let grown up children, who act for themselves, torture and expose themselves as they think best; but do not, you who are parents, wrong and cruelize your tender offspring by uncomfortable and injurious modes of dressing, when they are incapable of acting, judging or speaking for themselves.

Morgan's Body. A dead body has lately been found in Lake Ontario, which is supposed, and as it seems to us pretty satisfactorily proved, to be the body of the unhappy Capt. Morgan, whose singular history has excited so much interest in the public mind, for a year past. The following account of the discovery, &c. is from the Rochester Observer of the 20th ult.

"The body was discovered near the mouth of Oak Orchard creek, on the shore of Lake Ontario, on the 7th inst. by two or three persons who were hunting, and who gave information to the coroner before moving the body. The inquest then held, ended in a verdict of *suffocation of drowning*, without any discovery of the name or character of the deceased; there being no papers save a few religious tracts, &c. in the pockets.—The publication of the height and appearance, and other particulars, concerning the corpse, soon raised suspicions which resulted in taking up and holding of a new inquest over it. At this, Mrs. Morgan, and many others formerly acquainted with her husband, attended: and were examined *separately* and *before seeing the body*, as to any particular marks by which its identity might be established. The evidence so elicited, was sustained by reference to the body; and *two teeth*, drawn by a surgeon of this village, from Morgan's head, and produced by Mrs. Morgan, were applied to, and corresponded exactly with the vacancies and the other teeth in the mouth of the deceased. The head partly bald, and hair somewhat grey—the height, apparent age, and a mark on one of the feet, corresponding with a scar left by a surgical operation on a similar part of Morgan's body—with other circumstances which we have not now room to detail, led to a unanimous verdict from three-and-twenty jurymen, that this body was no other than Morgan's.

The Plymouth Memorial, after mentioning the destruction of the building at Barnstable, containing the records of that county, says, "that not a single paper or book was saved from the Clerk's office of the Judicial court, one book only from the Registry of Deeds, and a few books and papers from the Probate office. A more distressing calamity could hardly befal a community. Fortunately but a few deeds were remaining on file in the office, as we learn, and the Records of that department may in some measure be restored by recording the deeds anew."

On Monday an inquest was held by P. Snow, Esq. coroner, on the body of Henry Boucher, of Freetown, skipper of fishing schooner Leo, of Boston. The verdict was, that he was drowned by falling into the dock at Rowe's wharf, and wounding his head in falling.

The number of Anti-Slavery Societies in the United States is 130, of which 106 are located in slave-holding states. The number of their members is 6525.

The Rev. Dr. Nott, President of Union College, has invented a stove, which, for elegance and economy is said to exceed any thing of the kind. It has been called the "ne plus ultra."

Governor Clinton has issued his proclamation, recommending the observance of Wednesday, the 14th of December, as a day of public Thanksgiving in the State of New-York.

Duelling. We have rarely had a more thorough exposition of the *spirit of duelling*, than is furnished in the following account of a bloody rencounter at the west. The first part of the account is, an extract of a letter addressed to the editor of the New-Orleans Argus; the remaining particulars, are from the same paper.—Such is the example which "honorable men" set for their children! It needs no comment. It must speak sufficiently for itself to every mind which is not thoroughly perverted.

Concordia, Sept. 24, 1827.

Dear Sir,—I was invited by Dr. Maddox, not long since, to an interview without the limits of the State. I met him at Natchez, on the 7th inst.; on the 18th, I was challenged by him. I appointed the 19th for the day, and the first sand beach above Natchez, on the Mississippi side, for the place of our meeting. We met, exchanged two shots without effect, and made friends. Myself and my friend Major M'Whorter, and my surgeon, Dr. Cuney, were invited by Dr. Maddox and his friend, Col. Crane and surgeon, Dr. Denny, to the woods where his friends, who were excluded from the field were stationed, to take some refreshments; when about half way, we were met by my friends, Gen. Cuney, Mr. James Bowie, and my brother, who had accompanied me from Red River, and who were also excluded from the field, and had taken their station in the woods, about two hundred yards from the field. Gen. Cuney, on meeting us, inquired of me how the affair had been settled. I told him that Dr. Maddox and myself had exchanged two shots and made friends. He then turned to Col. Crane who was near me, and observed to him, that there was a difference between them, and that they had better return to the ground and settle it, as Dr. Maddox and myself had done. Dr. Maddox and myself interposed and stated to the General, that that was not the time nor place for the adjustment of their differences; the General immediately acquiesced, and his brother had turned to leave him, when Crane, without replying to Gen. Cuney, or saying one word, fired a pistol at him, which he carried in his hand, but without effect. I then stepped back one or two paces, when Crane drew from his belt another pistol, fired it, and wounded Gen. Cuney in the thigh; he expired in about fifteen minutes. As Crane presented his second pistol, Gen. Cuney placed his hand on the breech of his, but did not draw until he had received Crane's second fire, and as he was falling. Gen. Cuney did not fire a pistol on the ground. Sam. L. Wells.

Further particulars relative to the affair, furnished us:

Mr. Bowie, upon seeing Gen. Cuney fall, drew his pistol; Crane, after shooting Gen. Cuney, drew a third pistol; Bowie and himself exchanged shots simultaneously, but without effect; Crane fled.—By this time Major Wright and the two Blanchards, from Red River, came running down from the wood with drawn pistols, when Wright stopped, took aim at Bowie, fired and missed him; he then advanced three or four paces, drew another pistol, presented at Bowie, who observed to him that he was unarmed, but that, if he was a man, to shoot. Maj. M'Whorter, who was near Bowie, placed an arm in his hand; they both fired; Wright one or two seconds first, and both with effect. Mr. Bowie was shot through the breast; Wright was struck in his side, but the ball did not enter. Wright then fled; Bowie drew a knife and pursued him, and when within about ten feet of him, he received a simultaneous fire from the two Bianchards; one of the balls took effect in his thigh, and cut him down; observing which, Wright wheeled, when he and Alfred Blanchard drew their sword canes, rushed on, and commenced stabbing Bowie, who was prostrate. Bowie scuffled for some seconds, until he gained his seat; he then reached up, caught Wright by the coat, drew him down on him, and at one stab dispatched him; Mr. M Wells, who had been attending on Gen. Cuney after he had fallen, observing Bowie's situation, ran to his relief, fired at Blanchard, but fortunately only wounded Blanchard in the arm. The combat here ended. Crane had three pistols; Maj. Wright and two Blanchards two each. The gentlemen from Natchez and its vicinity, who had accompanied them, and were on the ground in the affray, were armed, some with two pistols. There was also brought to the field a double-barrelled gun and other arms were near at hand. In all they numbered fifteen or twenty pistols and one shot gun; the other party had five pistols.

Treaty of Ghent. We learn from the New-York Albion, that the Commissioners for the settlement of boundaries, under the seventh article of the treaty of Ghent, Anthony Barclay, Esq. and Gen. Porter, on Saturday last closed their labors, and made their final reports to their respective governments. The following paragraph from the Albion will show how far those gentlemen, in their ten or twelve years labors, have succeeded in accomplishing the purpose of their appointment. *Bos. D. Adv.*

"It is gratifying to state that the aforesaid Commissioners have amicably determined by far the largest portion of the line; two points only have been referred to the governments, viz. one affecting St. George's Island, below the Sault de St. Marie, in the water communication between Lakes Huron and Superior; and the other the water communication of Lake Superior (northwest of that lake) and Lac La Pluie.

Capt. Freeman, who was on Thursday last convicted of manslaughter in the Circuit Court of the United States, holden in this town, was yesterday brought into Court, and sentenced to pay a fine of one hundred dollars, and to be imprisoned two years and a half in one of the county jails of the Commonwealth. *Bos. D. Adv.*

A Board for the examination of Midshipmen whose warrants are of a date prior to January 1, 1819, has been ordered to assemble at the Navy Yard near New-York on Wednesday next. Com. Chauncey is the President of the Board. When the examination is closed, another will be ordered for the examination of another class of midshipmen. *Bos. D. Adv.*

Writers in the Charleston papers condemn the intended publication of the proposed Southern Review, if it is designed to cultivate sectional prejudices and antipathies, and to plant and nurture the seeds of disunion. The Western, Middle, and North American Reviews have no such purposes. Their existence and manner of being conducted, afford not the least pretence for a sectional work in the South. As an associate, however, in general objects, a Southern Review would be welcomed by them.

What is a Unitarian?

The article with this title, which we lately published in the Register, is now published as a tract, and is offered for sale at this office at the low rate of 50 cts. per hundred.

Other similar Tracts, of four pages, may be had on the same terms. Among them is one entitled "An Answer to the Question, Why do you attend a Unitarian Church?"

An assortment of the Tracts of the Unitarian Association are kept on hand, and are furnished by retail or the quantity.

MARRIAGES.

On Wednesday evening, by Rev. Mr. Young, Mr. Nathan F. Morgan, of Gloucester, to Miss Martha Broughton, of this city.—On Thursday evening, by the same, Mr. Horace Fisk to Miss Sarah W. Thayer, both of this city.

At Marblehead, by Rev. Mr. Bartlett, Mr. Edward Hammond to Miss Nancy Blany, of Danvers.

In Bedford, Rev. Forrest Jefferds, of Epping, N. H. to Miss Caroline, daughter of Rev. Samuel Stearns.

DEATHS.

In this city, on Saturday last, Joseph Bartlett, Esq. aged 66.

On the 25th ult. Miss Emeline Jackson Capen, aged 26, daughter of the late Thomas Capen, Esq.

In Charlestown Miss Mary-Ann, daughter of Mr. Timothy Tufts, aged 17.—On Tuesday, Mr. Boardman Williams, aged 42.

At Sharon, widow Thankful Leonard, aged 100 years and 11 months.

At Marblehead, Mrs. Hannah Barker, aged 91.—Mrs. Bartoll, aged 85.—Miss Tabitha Le Master, aged 26.

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We learn, with regret, that the Rev. Bishop Kemp, of Maryland, is dead. He died of wounds received by the overturning of the stage in which he was returning from the Installation of Bishop Onderdonk.

CHRISTIAN REGISTER.

Terms. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *Two dollars and seventy-five cents.*

Those who pay after the first six months will pay *three dollars.*

Those who delay payment till the close of the year will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

CHRISTIAN CALENDAR.

JUST published, at the *Christian Register* Office, 166 Washington-street, "The Christian Calendar, and New England Farmers' Almanack for 1828."

☞ For sale also by N. S. SIMPKINS & CO. corner of Court and Brattle-streets.

The *Christian Calendar* contains, this year, the same departments as formerly, and they are filled up in a similar manner. It is entirely free of every thing of a low or vulgar character, and is recommended as a suitable family companion

The following more particular description may be useful to those traders and others who may not have an opportunity of examining it before purchasing.

To the usual astronomical calculations are added various useful articles of intelligence, such as, Friends' Meetings, Military Fines, American standard of Gold, College Vacations, Rates of postage. Also the usual accounts of the Courts; and of the principal stage coaches that leave Boston.

To render this publication a safe and useful manual to seamen, great pains have been taken to furnish a correct statement of the time of *high water*, each day.

The time of the southing of the moon, and the declination of the Sun are also given with accuracy, and a large table is furnished for ascertaining the time of high water at various places.

The calendar pages of each month contain hints and suggestions to farmers; and over the head of each calendar page are selections of poetry appropriate to the different seasons, and prose extracts of a practical nature from various approved writers.

The religious part of the Almanack comprises about *twelve* closely printed pages, and is divided into *four* departments, as follows;—

Religious Intelligence. Under this head we have an account of the doings of various benevolent societies.

Practical Hints. In this department we have extracts relative to Intemperance, and respecting the Education of Females. Also a Morning and an Evening Prayer for a child, and other short articles—Prevarication—Christian Forbearance—Benefits of Adversity—Remnants of Time—Filial Duty.

Doctrinal. Under this head the articles are, Hereditary Depravity—Election and Reprobation—Religious Controversy.

Miscellaneous Extracts. On the following subjects:—Washington, Jefferson, Adams, Halley and Sir Isaac Newton, Family Devotion, Love to Christ, a hymn—Divine Impartiality, Early Rising, Dr. Johnson, Dr. Parr.

Booksellers and traders supplied on the most favorable terms.

☞ Orders may be directed to the Editor of the Christian Register.

Sept. 15.

HOUSE TO SELL OR LET.

TO sell or let, and possession given on the 25th of December, a genteel, well finished and convenient House, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, and convenient Out-buildings.

☞ Inquire at this Office. Nov. 3.

PEW FOR SALE.

A pleasant FRONT PEW in the West Gallery of Rev. Mr. *Ripley's* Church, Purchase-Street, will be sold on reasonable terms. Inquire at this office.

Nov. 3.

VALUABLE SCHOOL BOOKS.

NATHANIEL S. SIMPKINS & CO. Court-Street, corner of Brattle-Street, have just published the fourth stereotype edition of the DEFINITION ENGLISH READER, *revised and corrected.* A book, so well known, and so generally approved as Murray's Reader, will need nothing said of its merits, further than appertains to the *improvement*, which consists of a *Vocabulary* placed at the head of each section giving not only the *Pronunciation* but the *Definition* of the most important and difficult words that occur, agreeably to the principles of *Walker.* Thus giving the pupil an opportunity to ascertain the true pronunciation and definition of any difficult words without reference to a Dictionary.

Likewise the Definition Introduction to Murray's Reader.

N. B. School Committees supplied on liberal terms. Nov. 3.

LIBERAL PREACHER—No. 5.

JUST received by BOWLES & DEARBORN, 72 Washington-street, The "*Liberal Preacher*," for Nov. containing A Sermon *On the Bible Method of becoming Religious.*"—By Rev. Ezra Ripley, D. D. Also, A Sermon "On Love to Christ."—By Rev. Convers Francis. Nov. 3.

UNITARIAN TRACT—No. 14.

JUST published by Bowles & Dearborn, 72 Washington-street, Tract No. 14 of the American Unitarian Association—*On Experimental Religion.* Nov. 3.

PALEY'S SERMONS.

JUST published, and for sale, by *Bowles & Dearborn*, 72, Washington street, Sermons on various subjects, by Wm. Paley, D.D. Originally published by Rev. Edmund Paley, A. M, in MDCCCXXV. First American edition, 1 vol. 8vo. Nov. 6.

Mr. LAMSON'S SERMON.

A FEW copies of the octavo edition of Rev. Mr. *Lamson's* Sermon at the Ordination of Rev. Mr. Sewall, of Danvers,—may be had at this Office. Nov. 3.

ATLANTIC SOUVENIR.

THE *Atlantic Souvenir*, a Christmas and New-Year's Offering, for 1828. For sale by N. S Simpkins & Co. Court-Street, corner of Brattle-St. Nov. 3.

SUNDAY SCHOOL PRESENTS.

A VARIETY of *Children's Books*, for Sunday School Presents, may be had at this office. Nov. 3.

POETRY.

THE HARVARD REGISTER.—The last number of this periodical, which, as usual, contains several well written articles, gives a review of a volume entitled "My Early Days," by Walter Ferguson, a Scotch Clergyman, from which the following lines, found in his mother's Bible, who was dying of a consumption, are extracted. The reviewer says that "the most prominent beauty of 'My Early Days,' is the touching, tender and pathetic manner in which the social affections are therein described." The specimen given of its poetry warrants this assertion.—*Prov. Am.*

"I GO to the land where the pure spirit dwells,
'Midst bowers of beauty and bliss,---
Then why should I take an unwilling farewell
Of a false fleeting world like this?
Do I wish to live over
The past once again,
That thus I discover
At parting such pain?
Oh no, 'tis not so:
Though my tears overflow,
To my Master and Maker
I long to go.

Soft voices are calling,—O hast thee away!
The feast is prepar'd, and the song;
The guests are in waiting, and we only stay
To bear thee in triumph along.
Our pinions have power,
Unknown to the wind,
And earth in an hour
We'll leave far behind.
On high as we fly
To our home in the sky,
The stars seem to whirl
As we pass by!

O Father, forgive the frail being that grieves,
As she casts a last look below,
On two that are tender, and one, that she leaves
Alone, on a journey of wo.
For a wife and a mother,
Perhaps they'll complain,
And the voice of another
Would cheer them in vain.
When deep in thy sleep,
A sad silence I keep
They'll call on their lov'd one,
And watch, and weep!

Thou God of all goodness, and mercy, and love,
With my dying breath rais'd to thee,
I trust that thou wilt to these mourners prove
The guardian thou hast been to me.
Ere the soul shall have broken
Its fetters of clay,
O grant me a token,
In answer, I pray,
That I with no sigh
Of regret may then die,
And haste to the heaven
That waits on high."

MISCELLANY.

INDIA.

In the Register of October 13 we published an extract from a letter of Bishop Heber, while in India, to his friend in England, in which he gave some new views of the character and manners of the inhabitants of the country. The following further extracts from the same letter will not be uninteresting to our readers.

'Nor is it true, that, in the mechaaic arts, they are inferior to the general run of European nations. Where they fall short of *us*, (which is chiefly in agricultural implements and the mechanics of common life,) they are not, so far as I have understood of Italy and the south of France, surpassed in any great degree by the people of those countries. Their goldsmiths and weavers produce as beautiful fabrics as our own, and it is so far from true that they are obstinately wedded to their old patterns, that they show an anxiety to imitate our models, and do imitate them very successfully. The ships built by native artists at Bombay are notoriously as good as any which sail from London or Liverpool. The carriages and gigs which they supply at Calcutta are as handsome, though not so durable, as those of Long Acre. In the little town of Monghyr, three hundred miles from Calcutta, I had pistols, double-barrelled guns, and different pieces of cabinet work, brought down to my boat for sale, which in outward form, (for I know no further,) nobody but perhaps Mr. ——— could detect to be of Hindoo origin; and at Delhi, in the shop of a wealthy native jeweller, I found brooches, ear-rings, snuff-boxes, &c. of the latest models, (so far as I am a judge,) and ornamented with French devices and mottos.

'The fact is, that there is a degree of intercourse maintained between this country and Europe, and a degree of information existing among the people as to what passes there, which, considering how few of them speak or read English, implies other channels of communication besides those which we supply, and respecting which I have been able as yet to obtain very little information.

'Among the presents sent last year to the supreme government by the little State of Ladeh, in Chinese Tartary, some large sheets of gilt leather, stamped with the Russian eagle, were the most conspicuous. A traveller, who calls himself a Transylvanian, but who is shrewdly suspected of being a Russian spy, was, when I was in Kumaoon, arrested by the commandant of one of our fortresses among the Himmalaya mountains; and, after all our pains to exclude foreigners from the service of the native princes, two Chevaliers of the Legion of Honor were found, about twelve months ago, and are still employed in casting cannon, and drilling soldiers for the Seik Raja, Runjeet Singh. This, you will say, is no more than we should be prepared to expect; but you, probably, would not suppose, (what I believe is little, if at all, known in Russia itself,) that there is an ancient and still frequented place of Hindoo pilgrimage, not many miles from Moscow;—or that the secretary of the Calcutta Bible Society received, ten months ago, an application (by whom translated I do not know, but in very tolerable English) from some priests on the shore of the Caspian Sea, requesting a grant of Armenian bibles. After this you will be the less surprised to learn that the leading events of the late wars in Europe (particularly Buonaparte's victories) were often known, or at least rumored, among the native merchants of Calcutta, before government received any accounts from England; or that the suicide of an English minister (with the mistake, indeed, of its being Lord Liverpool instead of the Marquis of Londonderry) had become a topic of conversation in the "Burra Bazar," (the native exchange,) for a fortnight before the arrival of any intelligence by the usual channels.

'With subjects thus inquisitive, and with such opportunities of information, it is apparent how little sense there is in the doctrine that we must keep the natives of Hindoostan in ignorance if we would continue to govern them. The fact is, they know enough already to do us a great deal of mischief, if they should find it their interest to make the trial. They are in a fair way, by degrees, to acquire still more knowledge for themselves; and the question is whether it is not the part of wisdom, as well as duty, to superintend and promote their education while it is yet in our power, and supply them with such knowledge as will be at once most harmless to ourselves, and most useful to them.

'In this work the most important part is to give them a better religion. Knowing how strongly I feel on this subject, you will not be surprised at my placing it foremost. But even if Christianity were out of the question, and if, when I had wheeled away the rubbish of the old pagodas, I had nothing better than simple deism to erect in their stead, I should still feel some of the anxiety which now urges me. It is necessary to *see* idolatry to be fully sensible of its mischievous effects on the human mind. But of all idolatries which I have ever read or heard of, the religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me the worst, both in the degrading notions which it gives of the Deity; in the endless round of its burdensome ceremonies, which ocupy the time and distract the thoughts without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty, not only permitted but enjoined, and inseparably interwoven with those ceremonies; in the system of castes, a system which tends, more than any thing else the Devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder; and in the total absence of any popular system of morals, or any single lesson, which the people at large ever hear, to live virtuously and do good to each other. I do not say, indeed, that there are not some scattered lessons of this kind to be found in their ancient books; but those books are neither accessible to the people at large, nor are these last permitted to read them; and, in general, all the sins which a Sudra is taught to fear, are, killing a cow, offending a Brahmin, or neglecting one of the many frivolous rites by which their deities are supposed to be conciliated. Accordingly, though the general sobriety of the Hindoos (a virtue which they possess in common with most inhabitants of warm climates) affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low, who feel so little apparent shame in being detected in a falsehood, or so little interest in the sufferings of a neighbor not being of their own caste or family; whose ordinary and familiar conversation is so licentious; or, in the wilder and more lawless districts, who shed blood with so little repugnance.

'The good qualities which there are among them (and, thank God! there is a great deal of good among them still) are in no instance that I am aware of, connected with, or arising out of, their religion, since it is in no instance to good deeds or virtuous habits of life that the future rewards in which they believe are promised. Their bravery, their fidelity to their employers, their temperance, and (wherever these are found) their humanity and gentleness of disposition, appear to arise exclusively from a natural happy temperament; from an honorable pride in their own renown, and the renown of their ancestors; and from the goodness of God, who seems unwilling that his image should be entirely defaced even in the midst of the grossest error. The Mussulmans have a far better creed; and though they seldom either like the English or are liked by them, I am inclined to think are, on the whole, a better people. Yet, even with them, the forms of their worship have a natural tendency to make men hypocrites, and the overweening contempt with which they are inspired for all the world beside, the degradation of their women by the system of polygamy, and the detestable crimes, which, owing to this degradation, are almost universal, are such as, even if I had no ulterior hope, would make me anxious to attract them to a better or more harmless system. In this work, thank God, in those parts of India which I have visited, a beginning has been made, and a degree of success obtained, at least commensurate to the few years during which our missionaries have labored; and it is still going on, *in the best and safest way, as the work of private persons alone, and, although not forbidden, in no degree encouraged, by government.*'

AFRICA.

Mr. Ashmun, agent of the Colonization Society, and now residing with the colony in Africa, writes as follows to the board at Washington.

An excursion of some of our people in the interior, to the distance of about 140 miles, has led to a discovery of the populousness and comparative civilization of this District of Africa, never, till within a month, even conjectured by myself. The same individual is now absent on a second journey; the particulars of both I hope to be able to present to the Board by the next conveyance.

In the mean time, it may not be without interest to observe, that we are situated within fifty leagues of a country, in which a highly improved agriculture prevails; where the horse is a common domestic animal; where every article, absolutely necessary to comfortable life, is produced by the soil, or manufactured by the skill and industry of the inhabitants, where the Arabic is used as a written language in the ordinary commerce of life; where regular and abundant markets and fairs are kept, and where a degree of intelligence and partial refinement distinguishes the inhabitants little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea.

Mr. Ashmun proceeds to state, that it has been the policy of the neighboring tribes to shut as much as possible the colonies from the interior, and even to conceal from them the fact of the existence of such a people as are now found in the possession of the country at a little distance from the coast. The reason, he states to be, their desire to possess themselves of the streams of commerce, by concealing the remote sources of their gains. It is now ascertained, beyond all doubt, that the inland tribes are anxious to open a direct communication with the colony, as a large proportion of the exports of the colony are at present from these interior regions. It is believed that opening a free passage will double the amount. Arrangements are making, accordingly, to effect this object by amicable negociations with the coast tribes, and Mr. Ashmun thinks there is a promise of speedy and entire success.

AFRICAN LION. In Thompson's Travels in South Africa we have the following curious anecdote, illustratve of the habits of the Lion.

"I was told here that a lion had just killed an ox, and been shot in the act. It is the habit of the lion, it seems, when he kills a large animal, to spring upon it, and, seizing the throat with his terrible fangs, to press the body down with his paws, till his victim expires. The moment he seizes his prey, the lion closes his eyes, and never opens them again, until life is extinct. The Hottentots are aware of this; and on the present occasion one of the herdsmen ran to the spot with his gun, and fired at the lion within a few yards distance; but, from the agitation of his nerves, entirely missed him. The lion, however, did not even deign to notice the report of the gun, but kept fast hold of his prey. The Hottentot reloaded, fired a second time, and missed; reloaded again, and shot him through the head. This fact, being well authenticated, seemed to me curious, and worthy of being mentioned."

ORCHARDS. In the address of the Hon. John Lowell, before the Massachusetts Agricultural Society, at the late Cattle Show at Brighton, he made the following remarks and statements on the subject of Orchards.

Thirty years since, the general complaint was, that our old orchards were perishing, and no new ones planted The complaint was well founded, as all of us of three score years of age well know. This society, alarmed at the fact, offered, more than nine years since, a liberal premium, a premium of itself sufficient to defray the whole expense of planting an orchard of apple trees, and they have continued that premium from that time to the present. No application has, however, been made for this premium until the present year This year four competitors presented themselves for this premium.

We need not say how grateful such applications were to us. They were proofs that our premiums had excited the public attention; they gave the satisfactory assurance that the apple tree, the farmer's best friend, was no longer neglected; its fruit, the most profitable production of a farm; its product in cider, the best possible substitute for spiritous liquors, and the abundance of which, if well manufactured, is much more likely to check the use of distilled spirits, than all the associations, and too indiscriminate representations which the well meant zeal of pious and excellent friends to virtue could put forth.

At any rate, the abundance of a pleasant and wholesome beverage, of less intoxicating qualities, is the best auxiliary to the laudable efforts now making to diminish the consumption of ardent spirits. In all these views, so many applications for premiums for orchards planted since 1816, and which will be in perfection in the days of our grand children, were to be regarded with great interest.

DRESS OF CHILDREN. Is there any reason, aside from fashion, why the dress of children should be so contrived as to leave naked their arms, shoulders and upper part of the chest? If there is none in favor of this custom, there are reasons, and serious ones, too, against it.

That leaving these parts uncovered is uncomfortable to the individual, any one may be convinced by making the experiment upon himself. Let him leave his arms, and the upper half of his chest exposed to the variations of temperature during the waking hours of almost any one day: and if, on trial, his feelings compel him to restore to those parts their usual covering, let him have compassion enough on the children under his care to furnish them with a similar protection against the vicissitudes of the weather.

But the objection on the score of comfort is not the greatest one. This mode of dressing is also detrimental to health. The state of the lungs and other internal organs, greatly depends upon the state of the skin; and is in no way more often disordered, than by any cause which interrupts the due process of insensible perspiration in the latter. In tropical countries this fashion might be tolerated with impunity. But in ours, and especially in the New-England States, where the temperature of the atmosphere sometimes varies fifteen or twenty degrees in the course of a few hours, it is entirely out of place. If such as have arrived to years of discretion will hazard their lives by conforming to the absurdities of fashion, the worst is their own; but to impose this kind of penance upon young children, merely to gratify the pride of their parents, is cruel,—is inexcusable.

Con. Journal.

MARRIED WELL.

There is not an expression in the whole English language more wretchedly abused, than this—it is abused, because it is misapplied. When properly used, it tells of a heart and hand connexion; a blending together of similar tastes and fancies for the course of life; a giving away early in the spring of years the affections of the heart, and a joining them in marriage, with the steadfast determination of adding a joy to the existence of each other. But this is all forgotten in the race of selfishness; and the language—is "Mr. James Lovemoney is married well—very well." "Ah pray, who has he married?" "Why, Miss Lucy Ownmuch, a lady from the South; her father lately died, and she has forty thousand dollars at her command." "Indeed! Well, I always thought James would succeed well in the world; he is such a genteel, good-looking fellow, and there is something so insinuating about him; but is the lady handsome?" "I never saw her but once; she was dressed elegantly then, but was a little lame, and squints with one eye."—I did not stop to hear the further conversation, but probably the third, and last question was—"Has she a good disposition, or is she intelligent?" But this last is a trifling matter with those who wish to "marry well." Well, we live to be happy—we ponder much upon the best method of becoming so; and if we wander from the true path in marriage, we get lost in a wild of misery, where the sun light of enjoyment scarcely ever finds its way. Now, I, for one, do not believe that money is the grand *panacea* for every ill of marriage; or that it will create a smile of joy upon the brow where affection does not dwell. Take the word of an old fellow for it—he who woos and wins modest merit; who seeks a partner for the social circle, and a helpmate for the domestic concerns of life; who uses the voice of reason—and I have no objection to his listening a little to the voice of fancy in his choice—will marry well: although he may not obtain a copper with his bride, yet she brings to him a willing heart and a free mind—and these are of infinite value to have ever around us, as we journey on through the world. There is a warning in Mr. Lovemoney's case, and a moral to be gleaned from it; still it is not in every instance that the lameness is perceptible, or the blindness visible, yet there is many a poor fellow who has been engaged in "marrying well" in the world, and yet has found, to his sorrow, that he had been lame, and almost blind, in the subject of matrimony. Away with it all—the wealth of an intelligent, virtuous, and modest partner, will last and grow bright with use, like Franklin's key—while the other may ride away on the wings of every speculation.) I have done. A little miscellaneous chat on this subject is well—it interests us all—and always by reasoning together, we shall become wiser—and better—and happier.

Trenton Emporium.

MORGAN. The excitement in the western part of the State is by no means diminished in relation to the abduction of this man. A pamphlet has been published by a committee appointed from several counties, in which they profess to allege nothing but facts, and such facts as have been proved by responsible witnesses. They trace Morgan's progress from the time of his abduction to his confinement in Fort Niagara, and assert that meetings of the masonic lodges regulated the whole proceeding. The sudden departure from the country of two or three men of respectable standing, and who have left their families behind them, is supposed to leave little doubt as to who were the murderers or agents in the murder (for such it is taken for granted was the fate) of Morgan. All the elections, from members of Congress down to sheriffs, &c. are contested upon the question of masonry. In nominating Mr. Tracy as a candidate for Congress, in place of the Hon. David E. Evans, of Batavia, who has resigned, the Convention say—"Being fully convinced that a society of such weight and influence, spreading throughout our whole country, holding their meetings and organizing their plans under the mantle of darkness and secresy—a society which we are satisfied has heretofore exercised an undue influence in our elections—is of dangerous tendency in our republican government—we deem it our duty, and the duty of all good citizens, to discourage the increase and existence of it in our country, by the only means in our power—a resort to ballot boxes." *N. Y. Statesman.*

NEW TROY PAMPHLET.

THIS day received and for sale by RICHARDSON & LORD, 133 *Washington-Street.*---A Delineation of the characteristic features of the Revival of Religion in Troy, in 1826 and 1827. By J. Brockway, citizen of Troy.

Also,—for sale as above,---A Brief Account of the origin and progress of the divisions in the First Presbyterian Church in the city of Troy Under the Rev C. G. Finney and Rev. S. S. Beman. October 27.

BOARD IN A CENTRAL SITUATION.

A SMALL private family without Children, desiring good society, would like to accommodate a Gentleman and his wife with board; or two single Gentlemen, who may wish to enjoy together the comforts of a quiet home, can have a Parlor and Chamber. Inquire at this office. Oct. 27.

SECOND AND THIRD CLASS BOOK.

BOWLES & DEARBORN publish the *JUVENILE COMPANION*—by Rev. J. L. Blake, A. M.

This work is intended for a reading Book for Second and Third Classes. By the annexed extract from the preface it will be seen that great care has been taken by the author in the selection of materials. The first edition, consisting of 3000 copies, has been nearly all disposed of in the course of a few months—the publishers are about stereotyping it, and will be able to answer orders to any amount.

School Committees and Instructors who have not yet examined this work, are invited to do so—and may receive a copy gratis for that purpose, on application to the publishers.

The Companion contains 300 pages—is printed on a fine paper, and will be sold at a less price than any other school book in the market containing the same quantity of matter.

EXTRACT FROM THE PREFACE.

"The object of this volume is to make the reader acquainted with particularly interesting and important events in history and biography, presuming that an inclination will thereby be formed in the minds of young persons, for connected and extensive reading upon those subjects. Moreover, in the selection of materials, such have been taken as were of a decided character in their moral tendency. Whether a good or bad quality were to be represented, unless it were so strongly marked, that a child would be led of his own accord, and instantaneously to admire the one, and to abhor the other, it was deemed unfit for use. Thus a literary and moral purpose is accomplished at the same time, and by the same labor. It is an undoubted truth, that there is no better way to inculcate the principles and the love of what is excellent, than by the exhibition of real excellence; and that there is no better way to guard one against the commission of what is of a contrary character, than by the display from real life of vicious and vile conduct. * * * * *

"The object of the Author has been to furnish young persons, both in families and in schools, with a compilation that will never fail to be interesting—that will always be found instructive—that will always leave on the mind of the reader an impression favorable to virtue and piety."

The following are among the recommendations received by the publishers.

From Barnum Field, A. M. Master of the Hawes Grammar School, Boston, Mass.

MESSRS. BOWLES & DEARBORN,

Gentlemen—I have with great pleasure examined the "Juvenile Companion," and hesitate not to say, that I think it better calculated than any book with which I am acquainted, to interest and instruct the youthful reader. It is well adapted for a class book, and its merits only need be known to bring it into extensive use. BARNUM FIELD.

JUNE 12th, 1827.

From the Instructers of the Providence High School.

PROVIDENCE, JUNE 23d, 27.

MESSRS. BOWLES & DEARBORN,

Gentlemen—We have examined the book you sent us, entitled "The Juvenile Companion," and we are so well pleased with it, that we shall immediately introduce it into our seminary as one of our reading books—we have consequently desired our bookseller to procure a quantity for us forthwith.

From the Rev. Calvin Wolcott, Preceptor of the Academy, Hanover, Massachusetts.

HANOVER, MAY 27, 1827.

MESSRS. BOWLES & DEARBORN,

I have examined the Juvenile Companion, and am happy to inform you that I consider it one of the best books for primary schools that I have seen. It cannot fail of meeting the approbation of parents and teachers as far as it is known.—Yours respectfully, &c.

CALVIN WOLCOTT.

From the Principal of a Seminary in Roxbury, Mas.

Messrs. Bowles & Dearborn,—

Having with much pleasure examined the "Juvenile Companion," transmitted to me a short time since, I cheerfully give it as my opinion, that it is well calculated for the instruction of youth, and as an introduction to the Historical Reader. The judicious selection and happy arrangement, both of prose and poetry, the purity and simplicity of diction, the historical facts infused, and, above all, the moral sentiments inculcated, inspire a belief, that the author's most sanguine expectations will be realized.——Very respectfully yours,

THOMAS SNOW.

From the Rev. Charles H. Alden, Teacher of a Classical School in Providence, R. I.

Olney Place, Providence, June 18.

Messrs. Bowles &Dearborn,

I have examined with considerable attention the "Juvenile Companion;" and have to say that I deem it well calculated for the purposes intended: adding to the many obligations under which our youth have long been to the Rev. Author.

There can be no question, I think, of its general reception into our common schools.

Very respectfully, gentlemen, your obedient servant,

CHARLES HENRY ALDEN.

Extract from the American Journal of Education

"This compilation possesses all the recommendations of the Historical Reader, in addition to the consideration of its being well adapted to an earlier stage of education, and one in which the scarcity of good reading books has been much felt. The moral uses of the lessons have, we think, been kept steadily in view; and the natural vivacity of the narratives facilitates an easy and animated style of reading." Oct. 27.

CHRISTIAN VISITANT.

THIS day published, by NATHANIEL S. SIMPKINS & Co. Court-Street, the CHRISTIAN VISITANT, or RELIGIOUS MISCELLANY. No. V—for September and October.

Contents.—Memoir of Dr. Abner Howe—Autumn—God and Mammon—Nature and Grounds of Union among Christians—Conduct the Test of Character—Review of Rev. Mr. Motte's Sermon—Notice of a Sermon on Small Sins.

Juvenile Department.—Selfish Boy Reformed—Little Henri.

Poetry.—Hour of Death—Hymn—Religion.

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"This periodical, which is not controversial but purely practical, and designed to promote practical piety and virtue from Christian motives, is published once in two months, containing from 36 to 48 pages. Price to subscribers, $1 per year, payable in advance---or $1 50 at the end of the year." Oct. 22.

THE WELL-SPENT HOUR.

JUST published, and for sale at the office of the Christian Register, "The Well Spent Hour, No. 1." A book which may be, not only with safety, but with great advantage, put into the hands of Children. Oct. 27.

CHEAP TRACTS.

FOR sale at this Office two thousand copies of the tract entitled, "An Answer to the Question, Why do you attend an Unitarian Church?"—These may be obtained in quantities for distribution, at a very low rate. Oct. 6.

CHRISTIAN REGISTER:

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